

## THE ANTI-SLAVERY BUGLE

Is published every Friday, at Salem, Columbian Co., Ohio, by the Executive Committee of the Western Anti-Slavery Society; and is the only paper in the Great West which advocates secession from pro-slavery governments and pro-slavery church organizations. It is edited by BENJ. S. and J. E. ELIZABETH JONES; and while urging upon the people the duty of holding "No union with Slaveholders," either in Church or State, as the only consistent position an abolitionist can occupy, and as the best means for the destruction of slavery; it will, so far as its limits permit, give a history of the daily progress of the anti-slavery cause—exhibit the policy and practices of slaveholders, and by facts and arguments endeavor to increase the zeal and activity of every true lover of Freedom. In addition to its anti-slavery matter, it will contain general news, choice extracts, moral tales, &c. It is to be hoped that all the friends of the Western Anti-Slavery Society—all the advocates of the Disunion movement, will do what they can to aid in the support of the paper, by extending its circulation. You who live in the West should sustain the paper that is published in your midst. The Bugle is printed on an imperial sheet and is furnished to subscribers on the following

### TERMS.

\$1.00 per annum, if paid on, or before the receipt of the 1st No.

\$1.25 if not paid in advance, but paid within 3 mos. of the time of subscribing; and

\$1.50 if payment be delayed longer than 3 mos.

No subscription received for less than six months, and all payments to be made within 6 mos. of the time of subscribing. Subscriptions for less than one year to be paid invariably in advance.

We occasionally send numbers to those who are not subscribers, but who are believed to be interested in the dissemination of anti-slavery truth, with the hope that they will either subscribe themselves, or use their influence to extend its circulation among their friends.

Communications intended for insertion to be addressed to the Editors. All others to the Publishing Agent, JAMES BARNABY.

### TO SUBSCRIBERS AND AGENTS.

The publishers of the Bugle have been put to great inconvenience and considerable expense, in consequence of those with whom they have business transactions neglecting to bear in mind a few necessary rules and regulations which may be thus stated:

1. In sending the name of a new subscriber or a remittance for an old one, write it distinctly, and give not only the name of the Post Office, but the name of the County and State in which said office is located.

2. When the Post Office address of a paper is to be changed, be particular to give the name of the office from which it is to be changed, as well as the one to which it is to be sent.

3. According to general usage, subscribers who do not give express notice to the contrary, are considered as willing to continue their subscriptions; and those who are in arrear's cannot discontinue their paper, except at the option of the publishers, until all arrears are paid, and if they neglect or refuse to take their papers from the office to which they are directed, or move to other places without informing the publishers, and the paper is sent to the former direction, they are responsible for payment.

4. The Courts have decided that refusing to take a newspaper (for which the individual has subscribed) from the office, and removing and leaving it uncalled for, is prima facie evidence of intentional fraud.

If you wish to discontinue a paper, first pay all arrears, then request the publishers either personally, by letter from yourself, or through your Post Master to have it stopped.

### Anniversary of the American A. S. Society.

We extract from the Standard the following passages in the remarks of two of the speakers on that occasion.

After alluding to the interest she felt in tracing the Law of Progress as written out in the world's general history, Lucretia Mott proceeded to say:—

How is it in the Anti-Slavery cause? It is now more than ten years since it was my privilege—and a great one I esteemed it—to attend an anniversary of this kind in this city. I remember the tone of the speeches, how that only the first principles of Anti-Slavery were brought into view. And, indeed, looking back to a period shortly before this, when a little handful gathered together in the city of Philadelphia, and sat in convention—and what for? To declare, not merely self-evident truths—to reiterate the simplest truths that were ever uttered. Read the declaration of the Anti-Slavery Convention of 1833, and see what it was found necessary then to declare in Convention. The people were asleep on the subject with some few exceptions. There have been solitary individuals, such as Lundy, and Elias Hicks, and the Benetzes, the Clarksons, and the Wilberforces. But the labors in England for twenty years were simply to arrest the progress of the Slave-Trade; and it was the work of a woman to declare that "Immediate, not Gradual Abolition," was no less the duty of the master than the right of the slave. In this Convention in Philadelphia, the great principles of human freedom were uttered that every man had a right to his own body, and that no man had a right to enslave or subdue his brother, or to hold him for a moment as his property—to put a fellow-being on the auction-block, and sell him to the highest bidder, making the most cruel separations in families. At that time these things were scarcely known; the people had scarcely considered them. It was now made known to very many in the Northern States, that there were more than two millions held in this abject bondage, who were claimed as property—that men had this irresponsible control, this legal right to their persons. This Convention resolved what it should do: first—efficiently to organize itself and then to seek to form other Anti-Slavery Societies throughout the country. They were to go forth and endeavor to enlist the pulpit and the press in behalf of the suffering and the dumb. The work it had to do was

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"NO UNION WITH SLAVEHOLDERS."

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a Herculean task; it was, to meet the priests of the Church, and to endeavor, by bringing Bible texts, to oppose them to others, in order to prove that a man had no right to hold his fellow being as a slave. What has resulted from their labors? Look at the law of progress in this particular: read this appeal of the women of Scotland to the women of America; (applause); see what they there say with regard to going to the Bible to claim authority for holding human beings in bondage. It is not sufficient now to quote the example of the ancients, on which modern slaveholders claim the right to oppress their fellow-beings, and that to an extent greatly transcending slaveholding in ancient times.

But time is no longer occupied by Abolitionists in meeting the ministers in this way. The labors of these few pioneers have been sufficient to awake the nation to the consideration of this subject, and there is a response in the hearts of those who have not been blinded by their sectarian prejudices, by the tradition they have received, or by the god of this world which blinds the eyes of them that believe not. These have heard the truth, and having received it, gladly come forward; and in their inmost heart there is a response to the truth as it was once uttered by a speaker of the House of Assembly in Barbadoes: that "every man knows in his heart that slaveholding is wrong."—It was needed that some should first come forth thus armed and give their views to the people; and may not the pioneer in this cause of immediate abolition, (turning towards Mr. Garrison,) who trod the wine press alone in the beginning of this work, say in the language of the prophet, "with my staff I passed over this Jordan; and now I have become two bands?" Look around you over the country, and see whether he spoke in vain, when he declared that he would be heard. (Great applause.) Observe the progress in the labors of this reform, that both the pulpit and the press are enlisted to the service of the suffering and the dumb. Also, as has been already remarked in the legislative halls of the land, The National Assembly is engaged with it. Scarcely a Legislature in the several States but discovers at every move on the great question of American Slavery, something cheering to the Abolitionist. Even though the slaves are increasing in numbers, even though their territory is being enlarged at every circle, yet, when we look abroad and see what is now being done in other lands, when we see human freedom engaging the attention of the nations of the earth, we may be led to believe that they must be successful. (Applause.)

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ly ran to the "quarter" for their breakfast; it being on his way, he went with them, and saw them receive their gourds of cold mush, containing about two spoonfuls for each, and they kindly offered him some, but he took leave, and walked home ruminating on their condition, and querying why it was, these lively, sensible, and kind little creatures might not be free as he was. A deep sense of the injustice of slavery fixed on his mind, which increased with time and observation. He was afterwards the means of convincing his master's son, so that he formed a resolution never to own a slave; and leaving the State without any assistance from his father, settled in Ohio. At ten years of age, my brother was apprenticed to a tailor in Virginia, where he was exposed to many snubs and trials. Our father was a man of strict justice and integrity, and truly christian spirit and conduct, but having placed his son in a settlement of Friends, and with a member of the Society, he trusted all would be well.—When my brother was about to leave us, my sister set the alphabet in writing for him to learn, that we might correspond; which we did, from that instruction alone on his part.

He could only read the New Testament when he left us, but continued to improve by his own exertion and attention, the few leisure moments he could get—having no more opportunity of instruction till near eighteen years of age. He was released from his hard servitude by an arbitration—having suffered much abuse, he left the place with a determination not to return, and made application to a Justice of the Peace, which caused the case to be examined, and resulted in his liberty. After this he devoted some time to the study of Arithmetic, Book-keeping, Surveying, Navigation, &c., and he might truly be said to be self-educated; for to the end of time with him, his comprehensive mind was ever embracing all that was useful in science and literature.

At the period to which I have referred, being very deficient in what he conceived to be a competent knowledge of his trade, he settled to work in Baltimore, as the most likely place to accomplish his object. His health was often affected by confinement to business, and at those seasons his relatives in the country were refreshed by his sojourn among them. He was cheerful and pleasant in company, and a disposition to add to the enjoyment of others, and not amuse himself at the expense of the feelings of any, always rendered him a welcome guest. In all situations he strictly avoided the use of spirituous liquors, though often urged to participate, as the practice was very common with many in those days. In the city he took his walks mostly alone, for he found there were those who would lead him into this difficulty or some other worse, many of whom he saw, and was favored joyfully and thankfully to escape.

In the course of these trials, he acquired a marked solidity of deportment, tempered with habitual cheerfulness; and he attended meetings of all religious societies, in which he was steady and attentive to their doctrines and ceremonies, and at length settled his mind on sending for a certificate of his right in the Society of Friends, whose doctrines were his own. He could not join with some religious authors in deriding human reason, believing it had preserved him from many dangers—that it was the recipient of the Divine Spirit, and co-operating together, evil was avoided, and good embraced—and thus good fruits were produced in life and conduct. He always cherished a reverence for religion, thought it not so mystical as many suppose; but plain and clear, agreeing with a sound rational understanding. He conceived that the rationality bestowed upon us by our Creator, by which we are distinguished from the brute creation, was very different from the serpentine insinuations of pride and selfishness; and that pride was the greatest danger of Reason, and the most subtle and potent enemy of mankind. It was, and continued to be his belief that many who promulgated doctrines shrouded in mystery, are unacquainted with real religion, and are but blind leaders of the blind. My dear brother always maintained an equal stand between priesthood and that state of society which a rejection of religion has a tendency to encourage—one illustration of which will appear from an incident of his early life.

In one of his intervals of absence from the city, there was a man transiently residing in the neighborhood where he visited, who called himself an Atheist, and was in the practice of gathering companies of young men, and lecturing in such a manner as it appeared might not only destroy a reverence for religion, but prostrate moral honesty. At one of these times Israel French happened to enter a house where they were gathered; and his solemn deportment caused the speaker to step forward to meet him, saying, "Young man, I see you have a priest on your back, let me help you off with him." To which my brother quickly replied, "I would as soon have a priest on my back as my neighbor's sheep without his leave."—This, he said, suddenly presented from the impression that he was indicating immorality, and was as quickly expressed on his offering to help him off with the Priest, which he did not feel to be a work necessary for him, as he had been a close examiner, and candid reprobate of priesthood: and on going again to the village, the young men met him to tell him what he had done. They said the man was evidently struck with his reply, and very

soon after left the place, and they had cause to think he was guilty, and feared some discovery.

Those young men now met Israel as their benefactor and their friend, and this he truly sought to be both by example and plain speaking to all with whom he conversed or associated. He read the Scriptures much in early life, for he wished to understand them for himself, not depending upon the exposition of others. He prized many truths they contain as most excellent for instruction, edification and comfort, and continued to do so through the course of his life.

Though he chose the Society of Friends for his regard to the principles they early professed, he was not blind to their failings in his day, and often met with some who could not brook plain dealing. But there were others with whom a lasting friendship was cemented thereby; and with the society of some such as these he was favored to cheer his mind through all the checkered scenes of his probation here.

About the 25th year of his age he married Deborah Phillips, of York, Pennsylvania, who proved indeed, a worthy companion of his pilgrimage. They settled in Maryland, in his native county, where he was surrounded by slaveholders, who gave him many opportunities of reasoning with them, which he did not fail to improve, and after he left Maryland, often said that he did not know but he ought to have remained there, to have labored for the extinction of slavery, for he was not satisfied with being out of sight of it, believing there was a great work to do, in which he desired to perform his part.

He removed to Indiana in 1812, and the first anti-slavery effort he was engaged in was the formation of the "Union Humane Society," one of the objects of which was, to assist fugitives fleeing from oppression, in which service he was actively engaged. His house was the first that could be distinctly seen on entering Mount Pleasant, Jefferson County; and this becoming known to them, they were able to gain its shelter without any inquiry, where they were comfortably equipped, and facilitated on their perilous journey to Canada. It required much vigilance on his part, as the man-hunters frequently visited his premises; but his perils and sacrifices were gladly borne for the relief of the oppressed; and after he left Richmond, where the Monthly Meeting was held, they did not allow theirs to be thus occupied. He continued to attend the Monthly Meetings, where a disposition to disown their members being very prevalent, he was often led to expostulate with them, desiring the Discipline administered in the spirit of love, that it might have a tendency to gather rather than scatter. But a rumor had been raised that he wished to destroy order, and the word "Order" seemed to have become an Idol among them. They were jealous of his proposition to dispense with select meetings, and they kept up the cry of "Order," and slighted all labor of love to prevent disownments, till at length he became impressed with a belief that all ex-communication was wrong, being an emanation of the spirit of Anti-Christ, and for persecuting purposes. He would plead that we ought to labor always, and not cast any off; that we should be willing to bear some burdens; often citing the parable of "the lost sheep," which the shepherd would bear on his shoulders rejoicing.

While these were his thoughts and feelings towards all, even the criminal in prison, preparations were making to disown him.—Committees were appointed to visit and revisit our Preparative Meeting, and they produced a Minute from a called "Meeting for Sufferings," requiring us to forbear the use of our meeting house to anti-slavery lecturers, warning us against mixing with the world, while they were all the while actively engaged in political maneuvers, and every scheme promising the requirement of wealth and power. They also required that none of our members should lecture on what they termed the popular reform of the day. These commands he deemed grievous infringements of his rights, and the cry of "mixing with the world" had not been able to deter him from attending to his apprehensions of duty. They proceeded to lay down our Preparative, and attach it to their own, without which they could not take up a complaint against him. Then having done all in their power, they made up a complaint, and having gone through the form, issued a testimony of disownment against him. He appealed to the Quarterly Meeting, not to contend for privileges which were no longer desirable, but to exhibit their bigotry and intolerance, and was looking towards moving it to the Yearly Meeting, believing it to be his duty to arouse the minds of the people to the inroads and aggressions of sectarianism. But at this period he was attacked with a fever which prevailed in the country, which took him off the stage of action, and they went through the form in the Quarterly Meeting, and confirmed the judgment of their Monthly Meeting, after he was laid in his grave.

His mind was actively engaged in the dissemination of peace principles, and in all his trials he manifested a truly Christian spirit; and through the last summer of his life seemed more and more pleasant and resigned, and remarkably so in his last illness, which was about nine days.

His head was affected with fever at night, so that he knew but little; but in the morning could rise, and walk about and be cheerful with his family every day until the last, expressing great enjoyment in the beauties of nature, and with remarkably innocent cheer-

fulness, desiring his family to "dwell upon all the pleasant pictures."

He departed this life on the 13th of the 8th month, 1846, and his faithful wife about three weeks after, leaving a much bereaved sister and daughter and many other friends to feel the loss of their precious society.

## ANTI-SLAVERY BUGLE.

SALEM, JUNE 9, 1818.

"I love agitation when there is cause for it—the alarm bell which startles the inhabitants of a city, saves them from being burned in their beds."—Edmund Burke.

Persons having business connected with the paper, will please call on James Barnaby, corner of Main and Chesnut sts.

### Annual Meeting.

The 6th Annual Meeting of the WESTERN ANTI-SLAVERY SOCIETY will be held at Salem, Columbian Co., on Wednesday, Thursday, and Friday, the 16th, 17th, and 18th of August, commencing at 10 o'clock, A. M.

Let a full representation of the slaves' friends come up on this occasion from all parts of the Great West. The political leaders are marshaling their hosts for a conflict, their followers are rallying by hundreds of thousands to the support of their party banners. Time, and money, and labor are expended to secure their object. And shall the friends of Freedom, whose faith should be strong in the power of Truth, be lukewarm and indifferent while politicians are so earnest in their labors, so untiring in their zeal? The events of the past year should encourage us to renewed effort, for every movement of importance which has been made, having any bearing upon the question of slavery, foretells the destruction of the system, and the oppressors feel that it is so. The political parties will make a desperate effort to save themselves from the destruction their corruption has brought upon them; and the efforts of the abolitionists to maintain and enforce the Right should be proportionately great.—Arrangements should be made at the coming meeting to continue the anti-slavery agitation by the lips of the living speaker, and to extend more widely the circulation of the Society's paper—the Anti-Slavery Bugle. Let none of the friends who can be there, absent themselves for any light cause, for the presence of all, and the counsel of all is desirable.

Besides the friends of Liberty in the West who will be present on the occasion, HENRY C. WRIGHT and CHAS. C. BURLEIGH are expected to be in attendance, and perhaps other representatives of the East.

LOT HOLMES,  
Recording Sec'y.

### The Anti-Slavery Press

Came into existence because of the needs of the Anti-Slavery cause. The handful of abolitionists, who, in 1831, demanded of the American people the immediate emancipation of their bondmen, found that the aid of the Press was indispensable in the prosecution of their undertaking; it was needed as a means of aggression, as well as of defence. The public mind was not prepared to apply the doctrine of immediate repentance to the sin of slaveholding; the principles and measures of abolitionists were misunderstood and misrepresented, and the supporters of the Church and of the State saw that the interests of their organizations demanded that the question of slavery should not be discussed. To effect this, to crush free speech, their best energies were applied.—But Truth was mightier than they; and little by little did they unwillingly yield, until slavery has now become a prominent subject for discussion in every religious sect, and in every political party in the land. And while we rejoice to know that a few here and there, the one in the thousand, and the two in the ten thousand, oppose slavery upon high moral ground, we are compelled to believe that the opposition made to it by sects and parties is less exalted in its character, having had its birth in expediency. They have not voluntarily taken the position they now occupy, but have been forced into it by an outward pressure; the continual goading of the Anti-Slavery Press, and of Abolitionists in their associated and individual capacity has driven them to the advance ground they have taken. Remove that pressure, withdraw that influence or lessen it in any material degree, and although they may not retrograde to their former position, there will necessarily be a backward movement, and the reaction may be such as to cause them to become even more pro-slavery than they were.

A good friend of the cause has suggested to us, whether the necessity for having anti-slavery papers has not passed away—whether they have not fulfilled their mission by opening other channels through which anti-slavery truth can be poured upon the people.—We think not. The doctrine of Disunion—religious and political—which is the highest point abolitionists have yet attained, is as odious in the estimation of the great majority as Immediate Emancipation ever was. And if, in the earlier days of the enterprise, it was necessary to establish a Press in order to explain and defend the doctrine of the abolitionists, and to make war against the principle of slavery, it is quite as necessary to

maintain one at the present time to explain and defend their advance position, and to make war upon the Church and State which sanctifies and legalizes the system of chattelism. It is true, that many presses in the North admit more or less upon the subject of slavery, but how many among them all will open their columns to a full and free discussion of anti-slavery principles and measures, and permit them to be used as a means by which to keep constantly before the people the doctrine of "No Union with slaveholders"! There are but few, if any such.

The cause of Freedom has not advanced so far that the services of the Anti-Slavery Press can be dispensed with, and they who think otherwise are greatly mistaken. We doubt not there are tens of thousands in the North who never even heard of the doctrine of Immediate Emancipation, to say nothing of the views of Disunionists. There are places as dark and benighted now as any that could be found twenty years since, and if they ever become enlightened in relation to the character and effects of slavery, and the proper means for its abolition, it must be done by the Anti-Slavery Press and the Anti-Slavery Lecturer. Abolitionists should not be willing to furl the banner of the Reform host, because they see at a respectable distance the standards of Sect and Party borne slowly on. It is the constant presence and progress of the first, by which the magnetic power that Truth has given it, influences the others to advance. And it seems to us the part of wisdom, and a course required by principle, to maintain, in prosperity and adversity, a point and a standard where abolitionists may ever rally. The children of this world are wiser in their generation than the children of light. When the members of a Sect or of a Party have brought community partially to adopt their principles, they see in this fact a reason for retaining, and continuing to use the weapons by which they have won so much; and never dream, that because the battle is half gained, they should furl their banner and dispense with their organized mode of action.

The discontinuance of the Anti-Slavery Press would at once incite the opposers of Freedom to a more vigorous action in behalf of the Patriarchal Institution; and many journals which are now strongly tinged with anti-slavery, would either lose their support, and consequently their efficiency, and ultimately their existence, or else go back to feed upon the beggarly elements of pro-slavery patronage. So that, if it be desirable to have papers which are comparatively anti-slavery, it is necessary that abolitionists should sustain those which are positively and superlatively so. The latter have been, and must be, the pioneers in the great work before us; they precede the main body, clear away the obstacles in the path of Freedom, and must not cease their labors until the way of the slave's deliverance is opened, and the captive walks forth unfettered and a man.

But it has been suggested by some that community is now prepared for general reform papers to supersede those which are specially devoted to some branch of human progress; and we have been censured for not advocating the various means proposed by different organizations for the amelioration of the condition of man, and the elevation of the human race. We do not believe community is so far advanced as to render such a movement practicable, even were it desirable.—There are quite a number of Abolitionists in the West, and quite a number of Non-Resistants, and quite a number of Temperance men, and quite a number of Anti-Sabbatarians, and quite a number of National Reformers; but if the Bugle should become what few would like to have it, would enough Abolition Non-Resistant Temperance Anti-Sabbatarian National Reformers step forward to sustain the paper? We know not, and should expect our subscription list to die off with the galloping consumption.

One man, who is an advocate of Peace, finds fault with us because we do not open our columns to the discussion of that question; if we did, the war man who contributes his means to have the Bugle preach anti-slavery, might with reason complain of a misapplication of the funds he had furnished. Another urges us to advocate National Reform, while a fourth, who lays down his money to sustain the paper denounces that scheme as a humbug. Some want the Sabbath question discussed, and some one thing and some another, seeming to forget that the Bugle is the organ of an Anti-Slavery Society, whose members differ in relation to all these other subjects, with which, as Abolitionists, they have nothing to do. If all the members of the Western Anti-Slavery Society will unanimously agree to go for or against Non-Resistance, Temperance, the Sabbath, and National Reform, and will make these subjects a legitimate part of anti-slavery, it would then, and not until then, be proper for a paper which is professedly the exponent of their views upon anti-slavery to advocate the one side or the other as the members may choose their ground.

We have known of those, who, not content with pressing the great question of the times—the question of man's right to himself—and laboring as way may open to promote other reforms, keeping them separate and distinct from each other, and taking especial care to make community understand that each did not embrace all, have urged the

whole as one, great reform, and becoming discouraged by the overwhelming opposition arrayed against them have retreated ingloriously from the field. They were unwilling to do anything, because they could not accomplish every thing. The fate of such, forcibly reminds us of the epitaph inscribed upon the tomb of an Italian—"I was well, I sought to be better, and am here."

### Democratic Disunion.

There was less harmony in the Democratic Convention at Baltimore, than was desired by its blinded worshippers. The presence of two sets of delegates from New York—the Barnburners, or Wilmot Proviso men, and their opponents the Hunkers—was the means of creating considerable discord. A committee was appointed to examine the respective claims of the two sets of delegates, and report to the Convention. The leaders were evidently afraid that if the Barnburners were admitted, and an Anti-Proviso ticket should be nominated, they might refuse to go with the party, and the Committee therefore endeavored to exact from them a pledge that they would abide by the nomination, which pledge they refused to give. The result was, the Barnburners were denied their seats, and the Hunkers admitted to membership, although the latter refused to exercise their privileges because proper etiquette was not observed toward them, but finally pledged the support of their constituents to Cass, Butler, and Slavery. The Barnburners entered the following protest against the action of the committee.

PROTEST.—The Delegation of the Democracy of the State of New York to the Baltimore Convention, respectfully protest against the decision of this Committee, that before entering upon the examination of the evidence of their right to seats in the Convention, and before they have become members of the body, they shall pledge themselves to the decisions of the Convention, and to support its nominees. They would feel themselves unworthy to represent the Democracy of New York, if they could submit to a decision which would impeach the integrity of the representative, and which would dis-honor our State, and subject its Delegates to a condition which the Convention expressly declined to impose upon the Delegates of any other State in the Union prior to their admission. The Delegates of the Democracy of New York must be admitted to the Baltimore Convention unconditionally, or not at all.

C. C. CAMBRELING, } Delegates at Large.  
J. WILSON, }

Speculation is ripe as to what will be the action of the Wilmot Proviso Democracy.—Some assert they will nominate another candidate, which will perhaps draw off so many of the party from the support of the regular nominations as will cause the defeat of the ticket; others are as confident that they will be long return to their allegiance, and again bow their necks to the yoke; and it must be confessed that the Democratic party have a wonderful knack of healing family jars—or patching up household quarrels. Their movements will probably be influenced in a greater or less degree by the action of the Whig Nominating Convention, which met in Philadelphia on Wednesday last. If a strong ticket emanates from that body, one that would stand a good chance of success, even if the Democratic party were united, and would certainly succeed if there was any defection wavering in its ranks, we should fear that the potency of the "just this once" argument would induce them to yield all for which they now contend.

METHODIST CONFERENCE—PRESBYTERIAN GENERAL ASSEMBLY.—We have seen but little respecting the action of either of these ecclesiastical bodies, the former of which convened in Pittsburgh, the latter in Baltimore. For a year or two past we have been in the weekly receipt of the "Pittsburg Christian Advocate," from which we expected to gather a full account of the proceedings of the Conference, but just on the eve of the meeting of that body, the publishers of the Advocate discontinued sending us an exchange, so we are left to glean what we can from other papers, where we have found but little that would interest our readers.

The only action taken by the General Assembly in relation to the colored man, of which we have seen any notice, is the adoption of a resolution in favor of that cruel and wicked scheme of expatriation—African Colonization.

We presume both bodies are yet in session, for much must be done before their sectarian Zions can be put in a state of defense against the inroads made upon them by the humanity and practical religion of Samaritan infidelity.

THE ANGLO-SAXON.—This paper has entered upon the second year of its existence, and through its circulation has made many acquainted with the principles of the reform in writing and printing. Those who are interested in the simplifying of our written language, and who desire to have a Phonotypic newspaper, cannot do better than subscribe for the "Anglo-Saxon;" though we hope the editors will in future see the impropriety of admitting extraneous topics of a controversial character, even though they may feel inclined to run a tilt against "wholesale reformers" or others, whose sentiments or conduct have nothing to do with either Phonography or Phonostyph.

Publishers, Andrews & Boyle, New York. Terms \$2 for one year.

## The Meetings

Advertised for Henry C. Wright and Charles C. Burleigh are to be anti-slavery meetings. Our readers probably queried as we did when we saw the notice of their appointments, "What kind of meetings do they design holding?" Henry C. Wright has informed us that up to the time of the Anniversary of the Western A. S. Society, they design laboring in conjunction with that body, although they do not come as the agents of any anti-slavery organization; and at his suggestion the Ex-Committee have requested one of the Society's agents—James W. Walker—to attend with them the series of meetings that have been appointed, and make it his special business to obtain subscribers for the Bugle, receive subscriptions due on the paper and such donations as the friends of the cause may see proper to contribute to the funds of the Society.

The labors of these friends will doubtless do much to advance the anti-slavery cause in the West; and we trust that their efforts will be so heartily seconded by every true abolitionist, that in zeal, activity, and liberality, the friends of freedom will bear a favorable comparison with those who are now arraying themselves for battle against the best and highest interests of humanity.

We have taken the liberty of so altering the notice of appointments that it shall convey a clearer idea of the character of the meetings notified.

## Meeting at Elk Run.

Joel McMillan, Jane M. and Isaac Tresscott, and perhaps other speakers, will attend an anti-slavery meeting in Elk Run Township, four miles south west of Fairfield, in Fairmount meeting house, or in the grove near by, on Sunday, the 18th inst., commencing at 10 o'clock, and continuing throughout the day.

The friends there will please make the necessary arrangements.

## Meetings.

We have been requested to state that our friends Stedman, Case, and Smalley, will hold Anti-Slavery Meetings at

Mt. Union, on Sunday, the 10th of June, Berlin, " 17th " Rootstown, on Tuesday, the 4th of July, All the above will commence at 2 o'clock, A. M., and continue through the day.

Will the friends of the Slave in those places see that the necessary arrangements are made?

## Henry C. Wright

Is already in Ohio, as many of our readers are aware, having attended some of his meetings. The most favorable reports come in from various places touching the impression he makes upon community. We understand the Peace Convention at Marlboro was well attended, and very satisfactory. Friend Wright expected to rest a few weeks before commencing his labors with C. C. Burleigh, but inasmuch as he was persuaded to hold some fourteen meetings before he had been in the State as many days, he has about come to the conclusion, that whether the people here work hard in the cause of reform, or take it leisurely, they know how to make others labor. We are glad, however, to learn that he has run off from the sight and sound of all appointments, and, Quaker-like, has "withdrawn from the mixture," and resolved to "live in the quiet," for at least a few days, that he may recruit his strength, and be prepared to enter upon the campaign before him with freshness and vigor.

A Catholic priest was lately fined in Cincinnati, in the sum of fifty dollars and costs, on the complaint of a man whose hat he had knocked off, because he did not take it off in the presence of his Reverence. The justice before whom the trial took place told him that such things would not do in this land of liberty. The fine was not to be collected, the complainant being satisfied with the vindication of his natural and constitutional rights.—*State Journal*.

Catholicism in Cleveland is behind the times. The priests here are not so presumptuous. They behave themselves much better. Indeed, we don't know but they are as peaceful and modest as other folks. All who wish to see Catholicism progress in a manner commensurate to the importance of our city, walk up to the Captain's office and subscribe for the \$50,000 church, and aid in establishing the College, Nunary, &c.—*True Democrat*.

Wonder if the Democrat ever heard how the Methodist Priest of this place, J. H. White, prosecuted a man a few miles from here, because he would not uncover his head at one of the Rev. gentleman's meetings; aye, and had him fined, and his goods seized to pay his fine. In this Quaker neighborhood it is the laymen who are fined, not the Priest.

THE REFORMER, is the name of a small weekly sheet published by the Newark (N. J.) Anti-Slavery Society. It gives no uncertain sound, and we heartily welcome it to the battle-field of moral warfare. The article on our first page, "The Union," is extracted from its columns, and is a fair specimen of the tone and character of the paper.

THE TREATY has been ratified, so says the latest intelligence. The rumor that it had been rejected, and that there had been a rising of the people with Parades at their head, is pronounced a hoax.

## General Items.

There is said to be fifty one gambling establishments in Washington, without estimating the great political gambling house which is dignified by the name of the United States Capitol.

It is said that the Jews of the present day do not exceed in number more than six millions.

The profit on some of the North River steamboats is immense. It was recently stated in a suit at law that one of them had cleared last year for its owners \$60,000.

A convention of peddlars is to be held at Auburn, N. Y. on the 4th of July next.

The principal silk market in China, Sou Tchou, contains within its walls a population of five millions. It is on the imperial canal and has ten thousand bridges.

As much moistened chalk as you can put on a shilling piece will cure the sting of a bee. After the application there will be no soreness nor inflammation—so says the Scientific American.

It is astonishing with what fearful velocity rail road cars are sometimes driven. A writer for the London Times, in March last took a trip of fifty-three miles, and was but fifty-one minutes and thirty-eight seconds in going it. The greatest speed of the engine was between seventy-five and seventy-six miles an hour, and had the least accident happened, the transit of the passengers into another world would have been inevitable.

The following petition is circulating at and about Sandusky City.

To the Honourable the Senate and House of Representatives of the United States of America:

Whereas, in the opinion of the undersigned, the seat of Government of any State or Nation, ought to be established at such point within its own Territory, as would most perfectly combine the following conditions.—

1st. That it be as nearly as possible, equally accessible to all parts of the country. 2d. That it be as far removed and secure as possible from all liability to hostile approaches. 3d. That it be as little as possible subject to the influence or control of any immediately surrounding or sectional institutions, which exist solely by virtue of municipal law, and are incompatible with the interests of the nation at large; and whereas, the present location of the Capital of these United States entirely fails to meet all, or any of these conditions, being hundreds of miles from the geographical centre of the country, or its centre of population; being greatly exposed to hostile attacks by the forces of an enemy, as the history of our last war with Great Britain sadly demonstrates, and being greatly subject to the influence of slavery as our whole political history alarmingly shows:

Therefore, the undersigned are fully persuaded, not only of the expediency, but of the pressing importance, in order to secure and perpetuate our free institutions and national prosperity, of removing the seat of government in these United States, to some point, which may be fixed on, exempt from the liabilities and evils of its present location, and combining in the highest attainable degree the conditions above specified.

We, therefore, the undersigned, citizens of Erie County, State of Ohio, respectfully petition your honorable bodies, to take measures for the removal of the seat of our National Government, as soon as practicable, from its present locality, to Cincinnati, which is deemed to approximate most nearly to a fulfillment of the approximate we have above designated.

Sandusky City, May 11, 1848.

## The Slave Trade.

Among the witnesses examined by the Committee on Sugar and Coffee Planting, was a native of the United States, but for some years past a subject of the Brazilian Empire, Senor Jose Stephen Cliffe, M. D.—This individual is the proprietor of certain diamond mines, and employs about 100 slaves. He is anxious to add to his stock, and purposes doing so on his return to Brazil. He has no scruples himself on the subject of slavery; and as to the slave-trade, he considers it to be a necessity, in the present circumstances of Brazil.

The evidence, of which we give the substance in the following analysis, can but faintly convey to our readers the impression it makes upon the minds of those who heard it given *en vivo*. One might have supposed that this witness had been the inhabitant of another sphere, while describing the iniquities and horrors of the slave-trade, as practised at the present day. The only circumstance which seemed to connect him with human beings, was an exclamation which he uttered, when describing the intense sufferings of theretched Africans from thirst. He said it was sometimes the case, that they could not get more than a single draught of water in three days. As though struck with the appalling nature of the fact, he suddenly exclaimed—"Good God, gentlemen, only think of that, a single draught of water in three days!"

### Horrors of the Slave Trade.

Do a very large number of the slaves die after landing, and before sale?—A great many; especially now, from the extreme ill-treatment, and from the putrid gases they have to inhale in the holds of small vessels, where they are jammed up as they lie, and by suddenly relaxing the person, and suddenly carrying them on shore, many of them die. I knew a case in which only ten escaped out of 160. That was a vessel belonging to a friend of mine, who was my agent. "Will you describe how they are packed?"—It has been described to me (I have never seen it done) that they are laid upon their sides parallel to each other. They are generally boys from ten to twelve years of age; they are put upon their side, and if they do not lie parallel a plank is put upon them, and a sailor will get upon it and jam them down, so as to make them fit compact. I have never seen that done, but I have heard slaves speak of it; and I have heard captains state it, who I know would have no objection in stating it if it were not true. One lies with his arm so as to fit into the next one; he may

pull his arm out if he can. "They are not shackled together?"—Not the little ones. "Are those slaves upon their passage never cleaned out?"—I fancy not, because if you clean them out, where would you put them? You dare not bring many of them upon the deck, because, seeing the water, many of them would be tempted to jump overboard and even to drink salt water; consequently, all, that you have to do is to crowd all sail and get out of the way of the cruisers, and look as quiet and as nasty as you can. I may mention, that it has happened, that on the arrival of a vessel, she has been found in so filthy and desultile a condition, that after unloading her cargo she has been cast adrift." You prefer importing boys and girls because they pack closer?"—Yes; they are much less in stowage, much less in volume. Some of the American vessels are about seven to eight feet between decks; some are twenty-seven inches between the beams. They have generally three tiers, one on the ground and two above. "Do you mean that in the height of seventy-two inches, that is to say six feet, there are three tiers of slaves?"—Generally; the lower ones have a kind of mate made of banana stalks. "You have frequently seen this with your own eyes?"—Yes; anybody would see it in Brazil, but in Rio you would not see it now, because very few are now landed in Rio." What is the youngest age at which you import the Negro?"—They never brought them so young at any time as they do at present, because the stowage was not so valuable before. The cruisers have made the stowage so valuable." How young do you bring them now?"—The smaller they are the better you can carry them. I once bought a little chap just like a doll; he could not from his teeth, have been more than six, perhaps not so much; he was too small to work." Are not a great portion of the cruelties to be attributed to a want of water?"—Perhaps more from that than anything else, because in the tropics a very little food will support the system; when the system is in a state of torpidity, and when air is exceedingly foul, the functions of life become very considerably diminished; absorption takes place of any portion of fat they have, and they can resist the want of food for some time, but the want of water is a thing that cannot be resisted." It is in order to evade the activity of the cruisers that your people who are engaged in the slave-trade, are obliged to stink the slaves in water?"—Of course." And that they are also obliged to crowd them into such small spaces?"—It arises probably from that. I do not know whom to blame for that whether it is the captains, or the agents, or the owners, or whom; but certainly they do bring an immense number in a very small space. I have known 350 brought in a ninety-ton schooner." What do you reckon to be the average voyage from the coast of Africa to Brazil?"—At the present time you are obliged to go in such a zig-zag manner that what ought to be twenty days is sometimes ninety days." And it is when the voyage is so long that the slaves die?"—Yes. They get a drink of water once a day. In a state of inactivity you may exist upon that for twenty days, perhaps, as I know from my own experience, but not much longer than twenty days, because the system fails rapidly after that. It is too horrible to describe the effect of the want of water; no person can have an idea of it without feeling." From what part of the coast of Africa is the general importation?"—I would beg leave to decline saying that, because the moment that is known your cruisers will be twice as energetic upon that one point, and it will do mischief to some one. I have got to live in the country. Human life is not valued very highly in Brazil. Any person making himself troublesome upon the slave-trade would be immediately shot." What is the condition of the slaves when they are landed now?"—There are some with more iron constitutions than others; but to see them, they look horrible. The bones of the knees stand out, and look like large knobs; the calf of the leg has disappeared; it looks more like the leg of a monkey than any thing else, and you can count all the bones. The abdomen is very much bloated, and there an imbecility in the eye; in fact, nature is reduced to the lowest point." Have you seen them standing against a wall?"—Yes; but you feed them, and put them in warm baths; and by doing that they get round after a little time." Are they usually covered with sores?"—Yes, when they are jammed together; and there is a species of itch that breaks out upon them, and blotches of a large size break out upon them." Have you any knowledge what the mortality of slaves employed on a sugar estate is?"—No, I cannot say; but since your cruisers have been on the coast, their systems suffered so much from the shock of coming over, that many of them die; so much so, that there are now no second retinues of slaves as there used to be, because they die so frequently in the first two or three months. I have known thirty leave the coast, and go twenty miles up into the interior, and fifteen have died; and I have known 160 landed, and eighty-four of them have died before they got into the interior." What was the cause of that?"—They were in such a dilapidated condition, nature was completely overcome by the passage." Are the slaves that are imported into Brazil sold openly in the market?"—Not exactly; we have not markets for slaves as you have here for different articles; they have been abolished in Rio; but if you go to the neighbourhood of Rio the slaves are sold openly." Are there barracons in the same way as there are in Cuba?"—Yes, you may term them barracons."

"Can you give an estimate of the number of slaves that have been imported into Brazil in the year 1847?"—Yes, according to our belief, but it may not be quite correct, because those who bring the slaves always try to diminish the number, so as to make the price rise if possible, while those who want to buy slaves always report that a great number have arrived; but we suppose that about 72,000 were landed last year, but of that number probably 65,000 only lived to be sold. Between the 14th of November, when I came down to the coast, and the 8th of December, when I left it, to my knowledge 4,010 were invoiced for landing in one little port alone on the coast." Are you aware of the change of duties which took place two years ago in this country?"—Yes, I am aware of it." Can you give the Committee any information upon the point, whether that change of duties has increased the cultivation of sugar in the Brazil?"—I should say decidedly it has. I think up to the present time it has been rapidly increasing." You are not a sugar planter?"—No, I was inclined to buy, for a son I have, a sugar plantation.—Since you have crushed the West India Islands, sugar plantations in Brazil have risen up to a large extent; because if a man has a shilling a day to pay, he cannot compete with men who pay nothing; and the Government of Brazil are now making very extensive establishments on the river M——, between Bahia and J——; they have offered land to anybody who will go and take it; they offered some to me." To what extent has the cultivation of sugar in Brazil been increased?"—I am told by those who are conversant with it, that it is rapidly increasing, and no doubt from the means they have of disposing of their sugar, it will increase much more because slaves are getting cheaper." The sugar is grown so cheaply, that you feed your cattle and your pigs upon the sugar?"—I did. I am not a regular sugar planter; but I planted sugar in the valley for those purposes." Are we to understand you, that at the present the cultivation of sugar in Brazil has increased, and is increasing very largely?"—Yes, it is said so; and I know from my own personal knowledge that it is rapidly increasing in some parts of Brazil." In olden times the price on some parts of the coast was two slaves for a musket, and in other parts two muskets for one slave. I made inquiry of a person who imports the guns into Brazil, and he tells me that they cost him 10s. 6d., after allowing him a large profit." Do the Brazilians universally en-

gage in these speculations?"—As far as they have means; there are some associations by whom the slave-trade is carried on. In 1830 or 1831, when the slave-trade ceased, there were very few slaves to be had at any price.

A few vessels started up, mostly owned by very poor people, who purchased old vessels; so that if they lost them, the loss would be small. They became successful, and many who began as poor people are now the most wealthy men that we have in South America. In fact, the present class of slaveholders or slave-bringers, are the aristocracy, who have risen up between 1830 and the present time." The slave-traders constitute the aristocracy?"—The aristocracy as regards wealth." Public opinion is in favour of the slave-trade?"—Yes; there are many honourable men who have made their fortunes; but all those who wish to make their fortunes, or are in circumstances to require it, would enter into the slave-trade, as far as their means admitted of it." It is not thought dishonorable to be connected with the trade?"—No." You stated that one slaver brought 1,900 slaves?"—1,750 slaves, she is said to have made three voyages; and a very fine craft she is." That is not the *Andrea Doria*?"—No, she was in Rio; she had not started when I left. She was built in Liverpool, and was intended to run as a packet-ship; but there is not commerce enough for a packet, and as the slave-trade pays so well, I have no doubt that if they can raise money sufficient she will be sold."

### Value of Slaves.

"You gave me a history of the progress of the slave-trade; will you repeat that to this Committee; you stated, that when this country first adopted the policy of increasing the blockade service, the Brazilian slave traders were very much alarmed?"—We were at that time, because it was supposed that whatever England attempted to do she was capable of supposing that she would not carry it on most effectively, and therefore the slave-trade died away for a time." About what year was that?"—1831 and 1832." What had been the price of slaves before that?"—In 1825 they were worth 200 milreas each. In 1830 I think, but I am not certain; it was the year in which the first treaty with Brazil was made; I bought half a cargo, the last that came in, at 780 milreas each. I had eighty, and a friend of mine had another eighty; but they were paid for on sight, which is unusual with slaves, and that made it fifty milreas less." Is there credit given generally?"—Yes; when slaves are abundant, credit is given from six to twelve months, to enable the purchasers of those slaves to make a return. If an industrious man, he will buy them, and give bills at twelve months, and eighteen months, and two years, and he will pay those bills by their labor in that time." In what year did the slave-trade become as flourishing as ever?"—From about 1833 slaves began to get down in price to 600 and 500 milreas, till 1836, when they got down as low as 400." That would be £22?"—Yes, and in 1837 I bought some myself in the interior at 330 milreas; they were landed at that time at a place called Santos." In what year was that?"—That would range between the years 1834, 1835, 1836, 1837 and 1838. After that your cruisers began to make them again in price. They got up till in 1841 they were as high as 800 milreas, and only sold for cash; they were from 800 to 900. In 1844 and 1845 there was no credit; they counted the money out and received it at once." The slave-trade was at a low pitch at that time?"—It was at that time, but we then discovered that the British cruisers were not so effective as we had supposed them to be; and then Great Britain made a change by taking the cruisers off the coast of Brazil, and sending them to the coast of Africa." And when you import the slaves into the coast of Africa?"—You have proceeded in your history down to 1844, slaves were from 850 to 900 milreas each." Since that time they have been gradually getting lower, when I left Rio 400 milreas was considered a fair price. I anticipate that by next May they will be obtained for 350 milreas each, the supply now coming up to the demand."

### Increase of the Slave-Trade in connection with the Sugar Duties of 1846.

"Can you give an estimate of the number of slaves that have been imported into Brazil in the year 1847?"—Yes, according to our belief, but it may not be quite correct, because those who bring the slaves always try to diminish the number, so as to make the price rise if possible, while those who want to buy slaves always report that a great number have arrived; but we suppose that about 72,000 were landed last year, but of that number probably 65,000 only lived to be sold. Between the 14th of November, when I came down to the coast, and the 8th of December, when I left it, to my knowledge 4,010 were invoiced for landing in one little port alone on the coast."

"Are you aware of the change of duties which took place two years ago in this country?"—Yes, I am aware of it." Can you give an estimate of the number of slaves that have been imported into Brazil in the year 1847?"—Yes, according to our belief, but it may not be quite correct, because those who bring the slaves always try to diminish the number, so as to make the price rise if possible, while those who want to buy slaves always report that a great number have arrived; but we suppose that about 72,000 were landed last year, but of that number probably 65,000 only lived to be sold. Between the 14th of November, when I came down to the coast, and the 8th of December, when I left it, to my knowledge 4,010 were invoiced for landing in one little port alone on the coast."

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## POETRY.

*For the Bugle.*

### Address to Northern Freemen.

Ye Northern Freemen, rise ye up  
In all your mighty strength and pride;  
No longer drink the bitter cup  
Of Slavery's foul and sick'ning tide;

No longer move with rapid stride  
To crush your brethren 't o the dust—

Their cries and tears no more deride,  
Nor give them o'er to Slavery's trust.

Ye sturdy Northmen, bear no yoke,  
And spurn the clanking chain away;

Heed not the politician's croak—

The heartless minion of a day:

But hold yourselves in firm array

Against this monster, crying sin,—

The hand of ruin ye can stay,

Let Freedom's battle now begin.

Hear ye that stricken mother's cry,

As from her breast her babe is torn?

And can ye now stand coolly by,

And see it to the monster born?

Of freedom's spirit are ye born,

That ye delay to give your sid?

And let this suffering mother mourn

O'er her fond hopes in darkness laid?

Then rise ye up, if ye can feel

For the chained captive's grievous wrong,

Not by the aid of martial steel—

But strike a more decisive blow,

By giving ev'ry one to know

That he should labor all he can

The gift of freedom to bestow,

And elevate his brother man.

A.

Cincinnati, May 8, 1848.

### What might be Done?

BY CHARLES MACKAY.

What might be done, if men were wise—  
What glorious deeds, my suffering brother,

Would they unite,

In love and right,

And cease their scorn of one another?

Oppression's heart might be imbued

With kindly drops of kindness,

And Known pore,

From shore to shore,

Ligh in the eyes of mental blindness.

All Slavery, Warfare, Lies, and Wrong;

All Vice and Crime might die together;

And wine and corn

To each man born

Be free as warmth in summer weather.

The meanest wretch that ever trod,

The deepest sunk in guilt and sorrow,

Might stand erect

In self-respect

And share the teeming world to-morrow.

What might he done? This might be done;

And more than this, my suffering brother,

More than the tongue

E'er said or sung,

If men were wise and loved each other.

Idleness.

BY N. P. WILLIS.

"Idleness is sweet and sacred,"

*Waller Savage Landor.*

"When you have found a day to be idle, be idle for a day."

"When you have met with three cups to drink, drink your three cups."

*Chinese Poet.*

The rain is playing its soft pleasant tune

Pitifully on the skylight, and the shade

Of the fast-flying clouds across my hook

Passes with delicate change. My merry fire

Sings cheerfully to itself; my musing cat

Purrs as she wakes from her unquiet sleep,

And looks into my face as if she felt

Like me the gentle influence of the rain.

Here I have sat since morn, reading some-

times,

And sometimes listening to the faster fall

Of the large drops, or rising with the stir

Of an unbidden thought, have walked awhile

With the slow steps of indolence, my room,

And then sat down composedly again

To my quaint book of olden poetry.

It is a kind of idleness, I know;

And I am said to be an idle man—

And it is very true. I love to go

Out in the pleasant sun, and let my eye

Rest on the human faces that pass by,

Each with its gay or busy interest;

And then I muse upon their lot, and read

Many a lesson in their changeful cast,

And so grow kind of heart as if the sight

Of human beings were humanity.

And I am better after it, and go

More gratefully to my rest, and feel a love

Stirring my heart to every living thing,

And my low prayer has more humility.

And I sink lighter to my dreams—and this,

"Tis very true, is only idleness!

I love to go and mingle with the young

In the gay festal room—when every heart

Is beating faster as the merry tune,

And their blue eyes are restless, and their lips

Parted with eager joy, and their round cheeks

Flushed with the beautiful motion of the dance.

And I can look upon such things, and go

Back to my solitude, and dream bright dreams

For their fast coming years, and speak of them

Earnestly in my prayer, till I am glad

With a benevolent joy—and this, this!

And when the clouds pass suddenly away,

And the blue sky is like a newer world,

And the sweet growing things—forest and flower;

Humble and beautiful alike—are all

Breathing up odors to the very heaven—

Or where the frost has yielded to the sun

In the rich autumn, and the filmy mist

Lies like a silver lining on the sky,

And the clear air exhilarates, and life

Simply, is luxury—and when the hush

Of twilight, like a gentle sleep, steals on,

And the birds settle to their nests, and stars

Spring in the upper sky, and there is not

A sound that is not low and musical—

At all these pleasant seasons I go out  
With my first impulse guiding me, and take  
Woodpath or stream, or slope by hill or vale,  
And in my recklessness of heart, stray on,  
Glad with the birds, and silent with the leaves;

And happy with the fair and blessed world—  
And this, 't is true, is only idleness!

And I should love to go up to the sky,

And course the heavens, like stars, that float

away.

Upon the gliding clouds that have no stay  
In their swift journey—and 'twould be a joy

To walk the chambers of the deep, and tread

The pearls of its untroubled floor, and know

The tribes of the unfathomable depths—

Dwellers beneath the pressure of a sea!

And I should love to issue with the wind

On a strong errand, and o'er-sweep the earth

With the broad continents and islands green,

Like to the passing of a spirit on!

And this, 't is true, were only idleness!

### MISCELLANEOUS.

#### The Young Merchant's Wife;

on,

#### THE SECRET OF SUCCESS.

"I like her!" exclaimed a young man, with no inconsiderable degree of ardor.

"But can you support her in the style to which she has been accustomed? It costs something to get married now-a-days. We have to begin where our fathers ended," said his companion.

"True, Ned; if she would only begin with me—why, she's poor herself."

"Yes, and proud too; the fact is, women require so much waiting upon, or fashion requires it—so many servants, just such a style of living—that for my part, I have given up all thoughts of marrying." Ned said this with some bitterness, as if he had good reason for feeling it.

"My business is good," pursued the other, intent upon his own affairs; "uncle thinks my prospects very fair, if I live prudently—it costs a round sum at the hotel—I might support a snug little establishment at the same expense."

Ned Fanny listened.

"Do not decide now, Fanny; think this all over," was his parting injunction, at the close of this long walk, during which, though he had said a great deal, he had a great deal more to say—and then decide carefully and conscientiously."

"Perhaps so—but will you both be independent enough to begin in a small way?"

"In fact, to live within your means—for if you intend to get along in the world, you must live within your means."

"Well, it's a pity," said Charley, somewhat dampened by the inquiries of his friend; "think what quiet charming quarters I might have. I am heartily sick of the off hand, bachelor life we now lead. What! must I wait till I make a fortune before I marry?"

"Or be over head and ears in debt," suggested Ned.

"That will never do!" exclaimed Scott, right earnestly; and it is to be regretted that every young man does not make a similar determination with independence and judgment to keep it.

Here the two came to a turn in the street,

where they took different directions. Charley bent his steps towards the store, and in no merry mood; Ned—I know not where.

Charles Scott entered his counting-room and shut the door; the business of the day was over, the clerks were beginning to leave, as the early shades of autumn twilight were fast gathering round. He stirred open some dying embers, then throwing himself listlessly into a chair, and placing his feet upon the iron fender, he soon became wonderfully absorbed in his own reflections. He was a young man of domestic tastes and excellent habits. He remembered with joy his father's fireside, and all the sweet sympathies of that dear home circle, of which he was once a loved and loving member. They had passed away, and he had long lived upon the cold bounties of a boarding-house. His heart yearned with unspeakable desire for a place to call his own, with the delightful peculiarities of my wife," my fireside," my table." It does not appear to what conclusions Charles came, or whether he came to any at all.—Evening found him at his toilet preparing for a party.

Bold not many months afterwards, Fanny in her new home. It was indeed a snug home, full of comfort and blessings; there was a pleasant little sitting room, with sunbeams and smiles, with Kidderminster and flag bottoms, unadorned by ottomans or divans, astral lamps or marble tables. Her kitchen, too, was near by, where Fanny was not ashamed to pass her morning hours.

"Do not come in the morning," said Fanny to a gay acquaintance, "you may perhaps find me making bread or ironing collars."

"Doing your girl's work, ugh!" exclaimed the lady daintfully.

"Oh, I am my own girl," replied Fanny, boldly, "with the exception of Nancy Drew, who comes in when I need her. I can make a soup, and roast a turkey, and I dare say I can teach you a thousand interesting things that you don't know about." Flora did not wish to be taught.

"I really pity Fanny," said this same Flora, passing by her door one day, weary and dispirited with the frivolities of a series of fashionable calls.

Pity Fanny! she has no need of such pity.

Was she not spreading the snowy cloth upon

the dinner table, cutting sweet white leaves

of her own making, fetching sauce of her own

stewing, bringing pies of her own baking,

products of her own skill